

DIVINE WORD Messenger

JAN.—FEB.
1969

"ST. JULES — WHERE THE ACTION IS"



PROFILED BY HIS WORD
ORDINATIONS—BAY ST. LOUIS
DILLMAN HEAD START CENTER



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This Pious Association has been officially approved by Pope John XXIII and his

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The Spiritual Benefits, for both the living or the deceased, are:

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Bay Saint Louis, Mississippi 39520

Dear Father Provincial: I request

..... membership for

....., living—deceased (Encircle

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Zone State Zip

fight birth defects

Give
MARCH
OF
DIMES



Au Naturel

SHOWING HIS birthday suit is Baron Hallmus of Miami, Fla., as he cuddles in the arms of pediatrician Dr. Doralys Arias at March of Dimes-financed Birth Defects Center associated with University of Miami School of Medicine. When he was one day old, the tot had surgery for an open spine, and he's now doing quite well, as you can see.



ST. PAUL'S COMMUNITY CENTER
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Your 50¢, \$1, \$2, or \$5 will make
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FOLDING TABLES and CHAIRS,
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BASKETBALLS and VARIOUS
SPORTS EQUIPMENT.

Send your HELP directly to:
Rev. Elmer S. Powell, S.V.D.
St. Paul the Apostle Church
3912 Capitol Drive
Baton Rouge, Louisiana 70802

DIVINE WORD MESSENGER

JAN.-FEB., 1969 VOL. 46, NO. 1

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.


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PHOTO CREDITS: Staff or contributed.



Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published bi-monthly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520. Subscription rates: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; 4 yrs.—\$7; 5 yrs.—\$8.

Printed by Sullivan Brothers, Lowell, Mass. 

SEND FORMS 3579 TO: DIVINE WORD MESSENGER,
BAY SAINT LOUIS, MISSISSIPPI 39520

SAINT JULES . . .

WHERE THE ACTION IS

By ROSE MAE BROUSSARD

To borrow a phrase from the young people of today, Saint Jules Parish is "where the action is." In fact, things have been "happening" there for the past four years, thanks to the dynamic leadership of Father Francis Ecimovich, S.V.D., pastor, and a small group of people who refused to acknowledge defeat in the face of extreme adversity.

Saint Jules, a Divine Word Mission, is located in Franklin, on the marshy gulf coast of Louisiana's boot. Founded in the early 1800's Franklin is a typical rural community nestled against the banks of the Bayou Teche (Indian for "snake") and surrounded by thousands of acres of lush green sugar cane. From October to Christmas the cane is harvested by huge machines that look like prehistoric ant-eaters and then refined into sugar at huge mills that pour smoke and steam over the countryside during the annual grinding season.

The cane brings great affluence to the area. Visitors motoring through Franklin stop to gaze at the stately mansions lining the main boulevard.



Father Frank with one of his young parishioners.

Gracious homes with wide porticos and fluted columns languish in the shade of century-old oaks whose knarled limbs snake outward and dip to the ground in spots under its great weight.

But there is poverty, too. On the plantations are farm laborers whose parents worked in the field before them, and their parents before them. They live a life bordering on peonage, sheltered from the cold of winter in "houses" with paper-thin walls and tar-paper roofs. They are indebted to the country store, weighted down by payments to finance companies and unprotected by law. Many of these Negro farm laborers can neither read nor write, and because their average

First of its kind in U.S.



income is less than \$2,000.00 a year many of their wives, of necessity, take jobs whenever they can get them, usually as domestics. When the wife goes to work, an older child is usually kept out of school to mind the little ones at home; thereby perpetuating a system of under-education.

Father "Frank," as he is called by those who know him, found these conditions when he came to Franklin almost four years ago. He also found a handful of people who were willing to do something about the poverty and deprivation; thus Saint Jules became the focal point for an all-out private war on poverty.

COUNCIL ON HUMAN RELATIONS

The first thing Father Frank and his small band worked on was a Council on Human Relations in order to get better communication between Negro and white. When the Council was set up, it was the only integrated group to meet in St. Mary Parish (in Louisiana counties are called parishes or civil parishes). Though the formation of the Council met with difficulties, it soon became many things to many people: the Council worked for peaceful integration of the public and private schools; conducted Voter registration drives and helped to get the first anti-poverty program in the parish (county). In June 1968, the Council was awarded the recently established "Rural Service Award." This citation, from the Office of Economic Opportunity, is given in recognition of outstanding achievement at state and local level by groups who are making a significant contribution in alleviating poverty with emphasis on improving race relations. Beverly Bernard Broussard serves as president of the Council.

ANTI-POVERTY PROGRAM

The Council on Human Relations sponsored the first Negro Beauty Festival in southern Louisiana and along with the festival an Interfaith Program in which ministers of every faith participated.



ST. JULES' Day Care Center

The Church and the Council collect good used clothing and sell it for 5¢ and 10¢ to needy people in very rural areas. A parishioner runs the Saint Jules Church bus to plantation areas with the clothes inside. The money is used to buy shoes which are sold to poor people for 30¢ a pair.

Credit Union. Realizing that the "poor pay more," the council group decided to set up a credit union. In January 1966, the Credit Union was officially chartered. From January 1966 until July 1968, it operated on a strictly volunteer basis. In July the Credit Union received funds to hire an office staff. It gave poor people in the parish a means of pooling their savings and lending to each other at low interest rates. The group worked on various programs of education through the credit union. The members of the Union realize that they *own* and





VEGETABLE COOPERATIVE

operate a business. The first president of the Credit Union was Stanley Beverly, who was later the first Negro to run for public office in St. Mary Parish. Former presidents were Mrs. Rose Mae Broussard and Mr. Edward Paul. Mr. McDonald Bogan is presently in charge.

Vegetable Cooperative. Meetings with farm laborers who are attempting to form a union are held, and, as Father Frank puts it, "we just want them to know they have our help and support in whatever they, as a group, decide."

Last year the Church loaned 4 acres of land to a group of men who needed to supplement their income. The men formed the St. Mary Vegetable Cooperative and planted, harvested, and sold vegetables in their after-work hours. The Cooperative was recently funded a small amount of money by the Office of Economic Opportunity to hire a manager and 3 field workers to help get other people involved in growing vegetables to supplement their in-

comes. Mr. Edward Paul is the president of the St. Mary Vegetable Cooperative. Mr. Paul is likewise responsible for forming a Federation of Town Laborers — an organization of men who work for the Town of Franklin. By organizing, these men now have a stronger voice on policies affecting their jobs.

Housing Project. Perhaps the biggest project St. Jules Church and the Council on Human Relations have attempted to date is a housing project. A Board of directors, called "Franklin Hope Haven, Inc.," was formed of members from the Church and the Council to formally apply for a rent-supplement housing program. After two years of hard and tedious work 60 houses are finally being built — the first *single-dwelling*, rent supplement program in the United States. The president of the board of directors for the housing program is Mrs. Rose Mae Broussard. Mayor J. M. Fernandez and the City Council gave complete support to the project. Local Attorney



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READY to receive the brick facing.

Charles Prevost did all the legal work and Mr. Guy Staubs, of Houma, Louisiana, did the architectural work. Both worked with the understanding that if the program was not approved and funded that they would receive no pay. Contractor for the project is J. Posey Prescott, of Baton Rouge. When the project is completed, families who live in the sub-division will be encouraged to participate in programs of education and job-training set up by the Church and the Council. It is the hope of the Hope Haven Board that within a short time people living in the houses can purchase them.

Day-care Center. Because many breadwinners of families in Franklin are under-employed, it is absolutely necessary for the wife to work. With a lack of job-training and good employment opportunities women usually work in restaurant kitchens or as domestics. A survey revealed the average weekly wage to be \$25.00. Naturally the mothers cannot afford to pay full-time help to care for children left at home.

The St. Jules group decided to set up a Day-care Center. There was hope at that time of getting some help from state funds under Health, Education and Welfare. The group started with volunteer personnel until they would be able to be funded. They were informed, however, by the state welfare

office in September that funds were no longer available for new Day-care Centers. The Center is still operating on a strictly volunteer basis and is in trouble. Father Frank states that it becomes increasingly harder to feed the children with a hot meal besides providing snacks and milk. Saint Jules Church is not able to meet the costs. The personnel is already taxed beyond reason. Various means such as fish fries and barbecues have been tried and exhausted. Proposals asking for money were sent to the Ford Foundation and to the O.E.O., but the Center has received no word to date.

Retrospect. Yes, Saint Jules Church is where the action is — stop by there almost any day of the week, and there is a meeting of one group or another. It might be the mothers of children attending day care there; a group of farm laborers; credit union members; sometimes an individual just stops in for a chat.

Editor's Note: Mrs. Rose Mae Broussard, the author of this article, and her husband, Mr. Beverly Broussard, two of Father Ecimovich's "helpers" were awarded the 1968 Louisiana State Council on Human Relations annual award which goes to the individual or persons who, in their opinion, contributed the most in the field of race relations and in alleviating poverty — truly ample proof of the fact that St. Jules is "Where the Action Is."

Profiled by HIS WORD

SISTER MARY SAMUEL STEFFEN, O.S.F.



SISTER MARY SAMUEL STEFFEN, O.S.F.

But an Angel of the Lord Spoke to Philip, Saying "Arise and Go South to the Road That Goes Down From Jerusalem to Gaza." (This Road is a Desert.) —Acts 8:26

Philip's obedience led to an unusual encounter on the Gaza Strip. This apostolic experience was the Biblical background used by Father Harold R. Perry, S.V.D., when he told the 1964 CSMC Conventionites gathered at Notre Dame that "Negro Americans Are Waiting for the Word."

For those of you who haven't a Bible handy, the above Scriptural quotation introduces a chain of events which brought the first Ethiopian — a Negro — into the Catholic Church through the ministry of Philip.

"... arise and go south..." This directive is for you, the reader. You might consider it as an abridgement to the Acts. Actually, it is the theme which will take us on a trip about as far south as we can go in the United States. Those who follow will arrive at Lake Charles, Louisiana, a town just 30 miles from the Gulf of Mexico. This is the birthplace of Harold R. Perry who was destined by Providence to combine the Ethiopian's color with the vocation of Philip. Two dates —

October 9, 1916, and January 6, 1966 — merged to give the United States its first-full-blood-Negro-Bishop. Exactly 22 years before the latter date, Harold R. Perry had been ordained to the priesthood in the Society of the Divine Word.

Quite naturally, Rome's choice of an Auxiliary for the Archdiocese of New Orleans was met with variagated feelings. We will "accentuate the positive" in enumerating a few reactions. President Lyndon B. Johnson expressed personal gratitude to Pope Paul VI for having chosen "one of our own." Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States enunciated the honor bestowed on Father Perry as "a contribution of the Negro people to the episcopacy of the Church." Father Perry, the one most affected by the news release, remarked that the appointment had come as a complete surprise to him just the day before the announcement was made to the public. He thanked Pope Paul VI for "the great privilege of being a successor to the Apostles." Later when he was questioned about his concern for the needs of the American Negro community, Bishop-designate Perry gave this answer:

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BISHOP PERRY celebrated the 25th anniversary of his ordination to the priesthood on Jan. 6, 1969. He was joined by classmates Rev. Stanley Gootee, S.V.D., pastor, Our Lady of Perpetual Help parish, Bell Chasse, La., and Rev. Frank Ecimovich, S.V.D., pastor St. Jules parish, Franklin, La., for a Mass of Thanksgiving on Sunday, Jan. 5, 1969 at the National Shrine of Our Lady of Prompt Succor where Bishop Perry is serving as rector.

"I think we must devote ourselves to positive action, to religious instructions, to our people's education in virtuous living, and in the desire for the better things in this life and the life hereafter."

Those ideals point to the heritage of the speaker. Father Perry's deceased parents had sacrificed a good deal to provide a Christian home and education for their six children.

"... arise and go south..." Mr. Frank Perry, Sr., never complained about the 135 miles he had traveled daily to support his wife and family

as a rice mill worker in Orange, Texas. His industry and personal zeal were supplemented by the deep religious faith of his wife who is remembered still as one of the "pillars of prayer and devotion" in the little Lake Charles parish where the family worshipped together. Through this combination of industry and faith the elder Perrys were enabled to provide each of their children with the education of his choice. This parental appreciation for academic knowledge is especially noteworthy because both Mr. and Mrs. Perry had to discontinue their schooling after fifth grade. Praiseworthy too was the manner in which the Perry children cooperated with the opportunities their parents offered.

Harold chose the Divine Word Seminary of St. Augustine in Bay St. Louis, Mississippi, while his 3 brothers and 2 sisters attended Xavier University, New Orleans — mostly on scholarships. We will reflect briefly on their achievements before returning to Harold. Perhaps best known is Frank, Jr., who distinguished himself by becoming the nation's first Negro cancer surgeon. The other brothers chose dentistry as their profession. Death, however, has since claimed one of these men. Of the two Perry sisters one is a school teacher, the other a doctor's wife. Homemaking is the primary concern of the latter.

After Harold's ordination to the priesthood at the Divine Word Seminary he took up pastoral work in the Southern States. Before many years passed he was back at the seminary as Rector and was also chosen for the office of Provincial Superior. Besides this rank in his Society, Father Perry was the first Negro to become a major superior in the United States. Today, as Bishop, "he represents the crown of the seminary's ideals." There's a "star" in that crown which took the form of a tribute in the early 1960's when the Rev. Donald Ballman presented Father Perry with an honorary Doctor of Laws Degree at St. Joseph's,

Rensselaer, Indiana. The Academic Dean of the University, Father Ballman, paid this remarkable tribute:

"Father Perry is completely unconscious of racial distinctions. To him any person he meets is simply another human being — a child of God and a brother in Christ. But whenever he encounters these distinctions . . . he tries to obliterate them through the quiet, unspectacular but efficacious practice of priestly kindness, charity, and Christian love."

On July 8, 1963, Father Perry made news by being the first clergyman of his race to deliver the invocation at the opening session of the U.S. House of Representatives. His prayer typifies his ideals and concern for his Negro brothers:

"Too long have we ignored your laws, O God. . . . Inspire Americans everywhere with the spirit of love and justice, that we may live together as brothers in charity and peace."

One more flashback to the CSMC Convention of 1964 where the future Bishop spoke in behalf of the Negro Apostolate and challenged his listeners to become personally involved in the



cause of human rights:

"The Negroes are saying the same thing now that the Ethiopian said to Philip: 'How can we understand when no one has instructed us?' Let's face it . . . to ignore the basic human rights of others . . . is being unrealistic."

" . . . arise and go south . . . " Plan your trip for **NEGRO HISTORY WEEK** which comes during the month of February. Your meeting with Bishop Harold R. Perry, S.V.D., might make you conclude, in the phrase of the German poet Rilke, "You must change your life."



OF

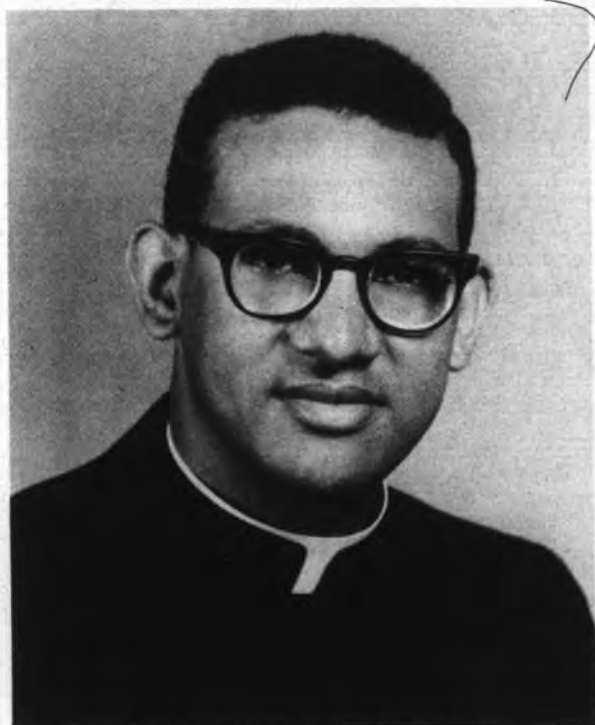
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ORDINATIONS . . .

BAY SAINT LOUIS

Auxiliary Bishop Harold R. Perry, S.V.D., D.D., of New Orleans, returned to his Alma Mater, Divine Word Seminary of St. Augustine, Bay St. Louis, Mississippi, to confer the priesthood on Father Clifton Labbé, S.V.D., of Lafayette, Louisiana, and Father George Roessmann, S.V.D., of Duisburg-Hamborn, Germany. Bishop Perry used the revised English rite of ordination at the January fourth ceremony in the seminary chapel, attended by scores of priests, relatives, and friends. Both new priests returned to Divine Word Seminary, Techny, Illinois, to complete their theology course.



REV. CLIFTON LABBÉ, S.V.D.

FATHER CLIFTON LABBÉ, S.V.D.

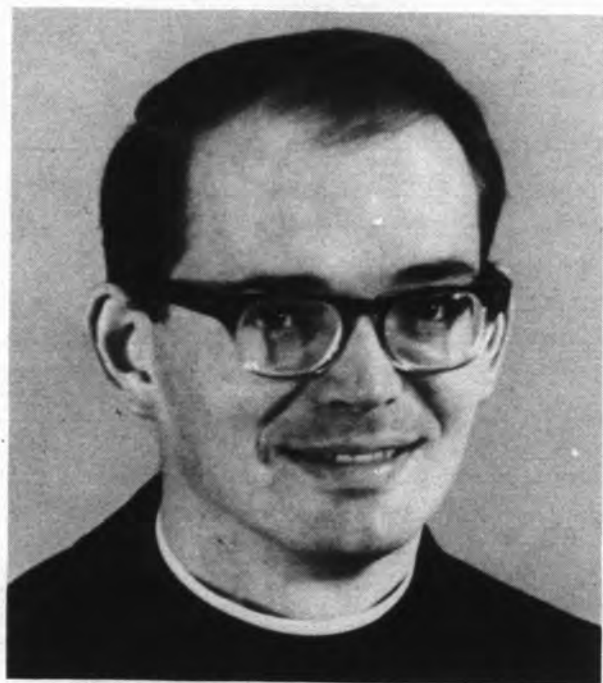
Son of Mr. and Mrs. Willis Labbé, 133 South Antoine Street, Lafayette, Louisiana, Father Labbé was born in Broussard, Louisiana, and is one among a family of six, one sister and four brothers. He began his seminary training with the Society of the Divine



Word at the Bay St. Louis seminary in 1956. Further training was taken up in the Order's seminaries at Duxbury, Massachusetts and Conesus, New York where he obtained his B.A. degree. For the past two summers he has been studying liturgy at the University of Notre Dame in Indiana. From 1965 to 1967 he studied theology in Bay St. Louis and continued the subject in Techny, Illinois, when the Theologate was transferred to the Divine Word Seminary there.

The newly ordained member of the Society of the Divine Word concelebrated his first Mass in the Cathedral of St. John the Evangelist, Lafayette, Sunday January the fifth. Assisting the principal concelebrant were Fathers Joseph Behyr, C.S.Sp.; Anthony Bourges, S.V.D.; Maurice Rousseve, S.V.D.; Albert McKnight, C.S.Sp.; Maxim Williams, S.V.D.; Mark Figaro, S.V.D.; Nathan Willis, S.V.D.; John Gerding, S.V.D.; Matthew Evanstock, C.S.Sp.; and John Bowman, S.V.D., Provincial, Southern Province of the Divine Word Missionaries. Bishop

Maurice Schexnayder, together with many priests, was present in the sanctuary. In the sermon for the occasion Father Labbé thanked his relatives and friends for their prayers and encouragement through the years of his studies for the priesthood.



REV. GEORGE ROESSMANN, S.V.D.

FATHER GEORGE ROESSMANN, S.V.D.

Son of the late Wilhelm and Katharina Roessmann, Father Roessmann was born in Duisburg-Hamborn, Germany March 6, 1937. He has five brothers and two sisters, all of whom live in Germany. He received his high school and college training at Geilenkirchen, Germany, the Society's delayed vocation seminary. From there he went to St. Gabriel's seminary in Mödling, Austria for his novitiate and philosophical studies. Before joining the seminary in 1955 Father Roessmann worked for a German construction firm. He was assigned for theological studies in the United States at Divine Word Seminary, Bay St. Louis, Miss., in 1965 and remained here two years before going to Divine Word Seminary, Techny, Illinois to complete the course. He holds a Bachelor's degree in Philosophy from St. Gabriel's, Vienna.

The day following ordination, January fifth, Father Roessmann was assisted by Father Charles Leisring, S.V.D., in offering his first Mass at Divine Word Chapel, Bay St. Louis, at which many friends from the seminary area attended. When he returns to his homeland in June, at the end of his theological course, he will offer a first solemn Mass for his relatives, friends, and parishioners in his home parish in the Diocese of Essen.



THE DILLMAN HEAD START CENTER

By FRATER CURTIS GUILLORY

Similar to other Head Start Centers throughout the country the Dillman Center in Bay St. Louis, Mississippi is not located in the ideal part of town. Despite this impediment it still continues to offer tremendous advantages for its children. Introduced by the Federal Government in cooperation with the local district, the Head Start program aids pre-school children medically, psychologically, and socially. It is understandably difficult to accomplish in one year all that the child should have learned in his first four or five years. Many times the task is overwhelming, but a constant effort is being made toward these ends.

Because of their deprived back-



Frater Curtis Guillory, a Divine Word Novice, aids a youngster in assembling a puzzle at Dillman Head Start Center.

grounds the children of the Dillman Center are exposed for the first time to many of the opportunities an ordinary child finds in his everyday natural environment. For example, at Dillman the children are often confronted with objects in order to establish recognition of basic colors, shapes, size, and relationships. Consequently there is a great deal of art work stressed to familiarize them with the tools they will use in the primary grades. Listening to and memorizing songs offers them a kernel of music appreciation. Such activities, coupled with competitive games, will hopefully give each child a greater facility in dealing with other children. Awards for these activities



and games well performed is the normal manner by which Head Start teachers encourage each child to give his best in everything he does.

But far more important than all this is the fact that Head Start offers its youngsters such important benefits as medical aid and some sort of balanced diet. Periodic medical check-ups are an established portion of the national program. A solid meal is an essential part of each day's routine.

To coordinate all facets of Head Start into a workable local program takes a great deal of dedication and patience. The salary of a teacher is no more than minimal. For one who has spent the shortest amount of time with these people as this reporter has done, the atmosphere of total concern for the children in their charge pervades the entire conversation. The response and spontaneous appreciation shown by the youngsters to the teachers is a rewarding sight — a moving experience for the quiet observer.

It is the avowed purpose of those who have dedicated themselves to such a project as the Dillman Head Start Center to bring the children up to the standards they will need when they enter the first grade. Many poor children already owe their initial success in school to the "head start" they were given at Dillman. The local community is confident that this work will continue, for it is certainly in the best interest of all.



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ALONG THE DIVINE WORD MISSION TRAIL

LOUISIANA

Baton Rouge, St. Paul's parish. Rev. Elmer S. Powell, Divine Word priest from St. Paul the Apostle, conducted a two-day retreat at the Cenacle Retreat House, Metairie, from Friday Jan. 17-Sunday Jan. 19, for women. His conferences explored questions facing modern women living in a time of social and religious change. It was his second appearance at the Retreat house in less than six months. St. Paul's Community Center will be dedicated within a month or two.

MISSISSIPPI

Greenville, Sacred Heart parish. Rev. Louis Benoit, S.V.D., pastor attended the second series of the John XXIII Forum sponsored by the diocese of Natchez-Jackson. The meetings were held at Xavier Hall, Pass Christian, Mississippi.

Yazoo City, St. Francis. Rev. Malcolm O'Leary, S.V.D., associate pastor,

was recently elected a senator for the priest senate of the diocese of Natchez-Jackson. Father O'Leary succeeds Father Anthony Bourges, S.V.D., pastor of Holy Ghost parish, Jackson.

Divine Word Seminary, Bay St. Louis. Divine Word Seminary hosted the Gulf Coast Law Enforcement Alcoholism Seminar on January 9, sponsored by the Hancock County Sheriffs Department in association with the Greater New Orleans Committee on Alcoholism.

ARKANSAS

North Little Rock, St. Augustine's parish. Father Bernard Keller, S.V.D., reports that his students made a net profit of over \$1200 in a recent chocolate candy bar sale. The interior of the school was recently painted with volunteer help and renovation of the chapel has been completed conforming with the new liturgical changes.



Rev. Malcolm O'Leary, S.V.D.



First communion class of St. Martin de Porres parish, Davant, La. There were 27 in the class which made their First Communion on August 18, 1968. Rev. Arthur Haines, S.V.D., is pastor and is assisted by his brother, Father Jerome Haines, S.V.D.

STUDENTS at Notre Dame school, St. Martinville, La., prepare for their annual Christmas program presented on Sunday, December 22.



KEEP UP, KEEP IN- FORMED

Read Your 1969
Catholic Press



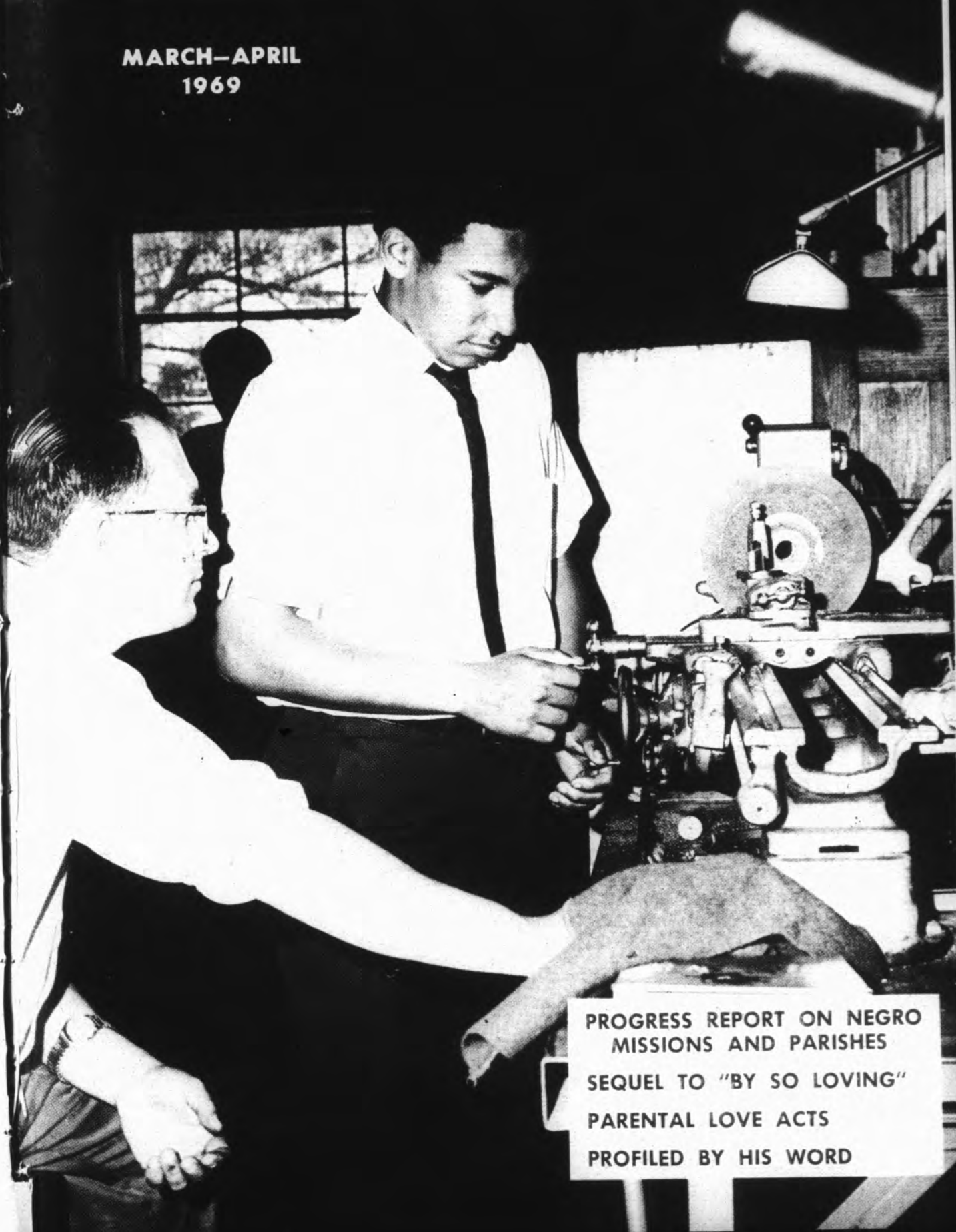
KEEP UP . . . KEEP INFORMED is the theme of Catholic Press Month for 1969. We urge it on you as a modern motto, stressing for us this right, this obligation to fill our information reserves and thus fulfill ourselves — in regard to our world, society and the church.

Your Catholic press can help you do so — effectively and enjoyably. Today's Catholic press is better, brighter and bolder than ever, and it's in business to help you and your fellow people of God to keep up . . . keep informed, to help you know your faith and grow in your faith.

In 1969, we urge you to read, enjoy and use your Catholic Press — starting with *this* publication — to help yourself keep up, keep informed and grow.

DIVINE WORD Messenger

MARCH-APRIL
1969



PROGRESS REPORT ON NEGRO
MISSIONS AND PARISHES
SEQUEL TO "BY SO LOVING"
PARENTAL LOVE ACTS
PROFILED BY HIS WORD



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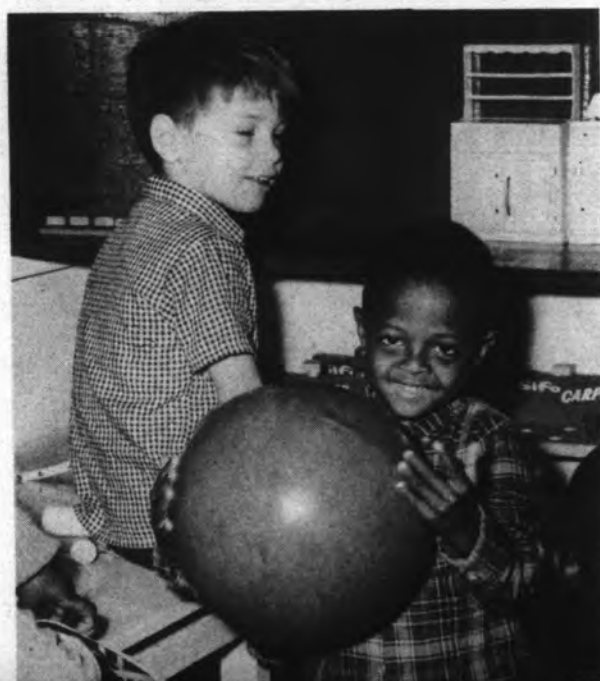
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ST. JULES DAY CARE CENTER is caring for children from indigent families. WE GET NO STATE OR FEDERAL AID and must depend on the generosity of friends to provide hot meals and bus transportation for our children. Teachers are working on a volunteer basis. ANY donations of money, school supplies, clothing, books or toys will be greatly appreciated. Send to:

St. Jules Church
601 Magnolia Street
Franklin, La. 70538



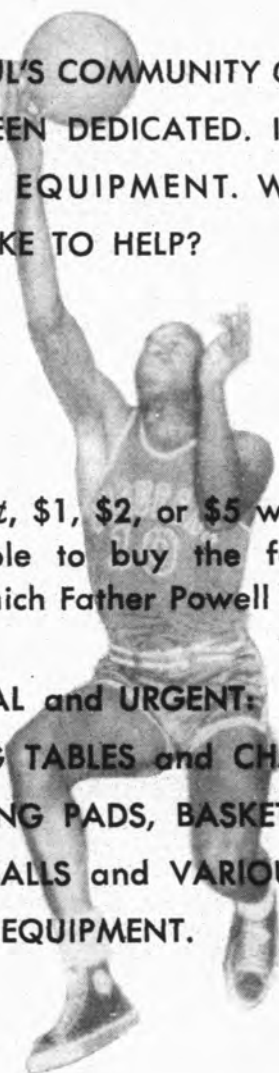


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Baton Rouge, Louisiana 70802



DIVINE WORD MESSENGER

MAR.-APR., 1969 VOL. 46, NO. 2

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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PHOTO CREDITS: Marian Anderson, page 29: U.P.I.; page 30: Religious News Service. Others, Staff or Contributed.

COVER: Brother Joachim Brignac, S.V.D., Instructor of Industrial Arts at Holy Rosary Institute, Lafayette, shows one of his students the proper method in using a metal bench lathe. The machine is a duplicate of a lathe now being used by Brother Lawrence in New Guinea for making repairs on planes. Brother Lawrence received his lathe through the generosity of Messenger readers.

Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published bi-monthly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520. Subscription rates: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; 4 yrs.—\$7; 5 yrs.—\$8.

Printed by Sullivan Brothers, Lowell, Mass. 

SEND FORMS 3579 TO: DIVINE WORD MESSENGER,
BAY SAINT LOUIS, MISSISSIPPI 39520

PROGRESS REPORT ON

NEGRO MISSIONS AND PARISHES

Editor's Note: Reprinted through the courtesy of *The Commission for Catholic Missions Among the Colored People and the Indians*, Rev. J. B. Tenny, S.S., D.D., Secretary.

The pastoral and missionary effort of the Church among the Negroes in the United States continues to be an active effective ministry. Its main features point to further advance, on the whole, during the past year. The number of priests engaged in this apostolate has increased; so, too, has the number of congregations composed wholly or



predominantly of Negroes, now under their care. Their field of activity also is expanding, as witnessed by an additional number of Catholic schools and of Negro pupils, Catholics and non-Catholics; and by Catholic engagement in more projects for the betterment of individuals and of Negro communities. One outstanding result of these efforts is the large, increasing number of Catholic Negroes, due to a

stream of converts and to baptisms of children of Catholic parents.

The condition of the work generally, to be more specific, is indicated by the following data gleaned from recent reports. Missions and churches total 589 — an increase of twenty-one during the past year. They are staffed by 835 priests — an increase of twenty-eight. Present attendance of Negro pupils (109,446) is likewise higher. The total reported Negro population is 827,490 persons, up almost 20,000. The yield of converts amounted to 12,671 souls, a slight decrease. Nevertheless one convert out of eight was a Negro.

Viewed more closely, the status and performance of the apostolate varies from section to section. Increases and decreases in each are by no means uniform, as will be seen from the following remarks.



The vital components in the apostolate consist, first of all, in the priests actively engaged in it; then, their re-



ligious and lay co-workers. The number of priests entirely engaged in this work throughout the country is 835, and the number of churches they staff is 589, as noted above. Of these priests, 474 are at work in eastern, mid-western and western dioceses; the other 361 in southern dioceses. The increase in the total number of priestly workers last year was thirty-five, despite a loss of fifty-six in the south. The total net increase of churches (15) has also been lowered by the closing of sixteen mission or parish churches in the south. It should be remarked that a small number of *de facto* Negro parishes that formerly served white parishioners are counted in for the first time.

The gains in these respects outside the south in recent years have been stimulated by the rapid increase and spread of Negro migrants from the south into the older residential parts of the larger northern cities. The parallel outward movement of the white population there has left more and more parish plants and their staffs with fewer and fewer white parishioners to serve. These have become ready-made bases for Negro missions or parishes, and are generally becoming used for this purpose.

The diminishing number of the Negro mission and parish churches in the south is due mainly to the combining of more and more of their congregations with nearby white parishes. This downward trend has been offset, in a small way, by changes in the racial population in larger southern cities, eventuating, as it has elsewhere, in new *de facto* Negro parishes or missions.

A similar increase may be noted in the reported number of schools — at present 373 — that have and all-Negro or a dominant and increasing Negro attendance and in the number of their pupils (109,446). The net increase of twenty-three schools last year has been lowered by the closing or consolidation of twelve schools in the south. The attendance record was thereby also affected. Nevertheless, the trend on the whole is to continue these schools, despite the difficulties, shared with other Catholic schools — increasing costs of operation and a decreasing number of religious women available as teachers.

In almost all instances, these problems have been considered worth facing. For the Negro mission or parish



school has been generally regarded as an important agent for the formation and development of a congregation. Two out of three missions have their own schools. Their distinctive and essential purpose is the same as that of other Catholic schools: the religious

and moral training of their pupils. Catholic children are the first to be sought and admitted. Many schools have also a large attendance of non-Catholics. They are invited because of the religious and moral instruction they will be given, an asset much appreciated by their parents, many of whom are thereby drawn into the Church.

The closing of some schools in southern dioceses is due to several causes. Among them have been pressure by federal officials; the withdrawal of religious teachers; declining attendance; and in several instances, belief that racial relations would be thereby improved.

Parallel to or as a substitute for a school, projects of various characters and aims have been enlarged or newly inaugurated. Among these are CCD activities with fruitful results. Supplementary-educational programs and social work are being carried on here and there on a larger or smaller scale. These are financed by federal or local diocesan funds, and are carried on largely by enthusiastic lay persons. Considerable hope rests upon these for the betterment of the beneficiaries and for a mitigation of their ignorance of religion or indifference to it.

The number of Negro converts — a rough index of missionary effort — is impressive. Last year a total of 12,653 of these was reported. This number, however, is 982 fewer than that of the previous year. But it may be repeated, out of eight converts in this country one was a Negro; this, despite the relatively small number of priests engaged in this apostolate. In detail, the picture is spotty. A majority of dioceses reported fewer Negro converts; in a few instances, a considerably deficit. Others reported a larger or smaller increase. There is, however, no evidence of a general slackening of concern or of

effort; rather, an increase in both of these.

The total number of Catholic Negroes, as gathered from recent reports, is approximately 827,490. This represents an increase of nearly 20,000 — about two percent — within the year. The figure is not altogether complete or absolutely accurate. It does not include small number of Catholic Negroes living in dioceses from which reports were not obtained. Some of the supplied data are to all appearances more or less accurate estimates, not actual head-counts. But the figure has its value as a rough measure of the durability and the progress of the



work. It is a fair gauge of the steadfastness of the Negro members of the Church and the rate of their increase.

This work proceeds with quickening steps, if not by great leaps. Its goal, however, is not yet in sight. Of the 21,000,000 Negroes outside of the Church, the minds and hearts of many are not set upon the Kingdom of God and its righteousness.

ALONG THE DIVINE WORD MISSION TRAIL



Fr. Bourges

MISSISSIPPI

Holy Ghost, Jackson. Father Anthony Bourges, S.V.D., reports from his parish that he now has 831 Catholics. Last year there were 80 baptisms (33 children, 47 adults), a total of 52 converts, 21 adult confirmations, 13 marriages, 6 deaths and 64 first communicants at Holy Ghost parish. Father Bourges has hopes of building a new parish church soon.

St. Francis, Yazoo City. Rev. Malcolm O'Leary, S.V.D., Administrator, placed second in a field of four candidates for the post of city Alderman. He faced a runoff election on March 7 and was defeated. Father O'Leary entered the contest to encourage the black community to become involved in local politics. He had the complete backing of the bishop of the diocese of Natchez-Jackson and Fr. Provincial John W. Bowman, S.V.D.



Fr. Gerding

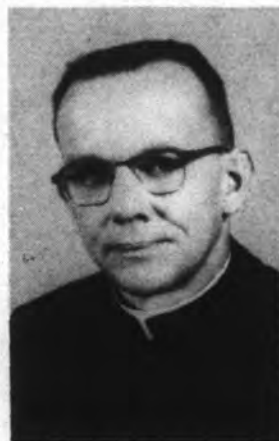


Fr. Kuhl

Divine Word Seminary, Bay St. Louis. Rev. John Gerding, S.V.D., arrived to begin apprenticeship training as Provincial Procurator of the Southern Province. The young priest, who studied Theology at Bay St. Louis, will take over in June from Rev. Paul Kuhl, S.V.D., who has been appointed Procurator for the Divine Word Missionaries at Nemi, Italy (just outside of Rome).

Workshops for boys between the ages of 10-15 years old are being conducted at Divine Word Seminary. Rev. William J. Kelley, S.V.D., Vocation Director, utilizes a program of talks, movies, and recreation for the weekends. The Sy Rosenthal Memorial Gym serves as headquarters and dormitory for the boys. Sixty-four boys have attended the first two workshops.

Fr. Kist



Fr. Haggerty



Father John Kist, S.V.D., is recuperating from an operation and is now making his home at Divine Word Seminary, Bay St. Louis. Rev. William Haggerty, S.V.D., Associate Pastor of St. Elizabeth's parish, Chicago, is likewise recovering from a recent illness and is presently at Divine Word Seminary.

Father John LaBauve, S.V.D., continues to preach missions across the South, the latest being in Delcambre, La. and Houston, Texas.

Father Henry Koster, S.V.D., Professor of Moral Theology, Divine Word Seminary, Techny, Ill., is giving the Clerical Novices a course in New Testament Theology. Father Donald Skerry, S.V.D., Professor of Homiletics, also of Techny, recently completed a series of lectures on the Theology of Christ.

Father Dieter Skweres, S.V.D., and Father Koster will give a seminar on the Holy Week Liturgy during Holy Week at the Novitiate Residence.

Rev. William H. Gockel, of Erlanger, Kentucky, a long-time friend and benefactor of our Southern Province, is visiting Divine Word Seminary.

St. Rose de Lima, Bay St. Louis. The Head Start Center (formerly the Hilman Center) has moved into the vacant St. Rose de Lima Elementary building. The elementary school has taken over the high school department which was closed last Fall. The STAR

program continues to be held at St. Rose de Lima School.

LOUISIANA

St. Paul the Apostle, Baton Rouge. Sunday, March 9, will go down in the history of St. Paul the Apostle parish as a truly monumental day. Despite somewhat chilly weather between 1,000-2,000 people came to witness the dedication of the new St. Paul's Community Center, a multi-purpose building in Eden Park, a poverty-stricken district of Baton Rouge. Rev. Elmer Powell, S.V.D., Pastor, humbly participated in the ceremonies of a dream he made come true.

St. Martin de Porres. Rev. John Dauphine, S.V.D., pastor, assisted in the dedication ceremonies of the new altar at St. Theresa Church, Duson.

Lafayette. Father Joseph Francis, S.V.D., a native of Lafayette, La., now provincial of the Divine Word Society's Western Province, Los Angeles, Calif., is one of the four religious priests named to the new advisory council of the U.S. Catholic Conference (USCC). The Council consists of 10 bishops, 10 laymen, 10 lay-women, 10 diocesan priests, and five religious men (four priests and 1 brother).

Bishop Warren L. Boudreaux, of the Lafayette diocese, was elected by the bishops of the South Central Region to represent this region (including Texas, Louisiana, Arkansas, and Oklahoma) on the advisory council.

Second group of workshop members at Divine Word Seminary, Bay St. Louis.





Very Rev. Joseph Francis, S.V.D.

New Orleans. Speaking at the Southern regional meeting of the Task Force on Urban problems, Bishop Harold R. Perry, S.V.D., expressed hope that "the sense of urgency you bring to this conference may awaken both black and white members of this community to the gravity of the urban crisis." He pointed out that urban problems are massive, adding, "We all need each other. We need everyone to solve community problems, for these demand our cooperation and our united strength."

TEXAS

Holy Cross, Austin. At noon on Sunday, February 16, Bishop Reicher confirmed a class of 36 at Holy Cross Church, Austin, Texas. Ten boys, 12 girls, 3 men and 11 women comprised the class. Sponsor for the boys and men was John Hardeman, Jr.; Ada Simon sponsored Lambert Collins; and Mrs. Wilhemina Delco sponsored the girls and women.

Priests in attendance were Msgr. Martin B. Molloy, Fr. Victor M. Goertz, and Fr. Michael E. Bodnar, S.V.D., Father Clement Mathis, S.V.D., Pastor, concluded the ceremony with benediction of the Most Blessed Sacrament.



Pictured with Bishop Reicher, attending clergy and sponsors is class of 36 members confirmed at Holy Cross Church, Austin.

The Collins Family, Holy Cross parish, pose with Bishop Reicher after confirmation ceremony. Fr. Clement Mathis, pastor, stands at extreme right, back row.



SEQUEL TO:

BY SO LOVING

By FRANK ROBERTS

I cannot speak for other writers, of course, but I have never gotten over being delighted when someone tells me that he has read an article of mine—even when he disagrees with me or (as in the case of “By So Loving,” which I wrote for the July-August issue of the *Messenger*) claims that I “didn’t go far enough.”

Specifically, the claim concerned my statement that, in helping to stamp out racial prejudice, we must rid “ourselves of irrational views” of other peoples and “become involved . . . one with another, mutually to dispel ignorance, fears, frustrations, and misgivings.” It was felt that I should have “particularized that general statement by spelling out what action individuals can take to

help bring about harmony within the human family.”

As I defend myself with the statement that I meant the article to be a “generally speaking” overview of racial matters, I agree that my reader’s point was well-taken, and that since a “particularizing” sequel to “By So Loving” seems in order.

Basic to all action intended to eradicate inequality and injustice, and to foster harmony among the races, is a courage of conviction that enables one so to work in spite of his own shortcomings and despite pressures (which may be exerted by family, friends, business associates, or neighbors) to accept the status quo, to stay uninvolved.

Opportunities to face the ambivalences might be found in organizations as Catholic Interracial Council, established to promote justice and harmony among men.



In *Dark Ghetto*, Kenneth B. Clark touches well upon this point: "Whites who try to be free must have the courage to accept the inevitable chaos and confusion of a changing society. Above all, one must not retreat in the face of pain. Original innocence . . . can never be regained; in contemporary society, no one, Negro or white, can be totally without prejudice. Any genuine relationship between Negro and white must face honestly all the ambivalences both feel for each other."

(Regarding the uninvolved, even the hate-filled, I might interject that we must love them—for they, too, are one with us in Christ—while clearly labeling their failings as failings that result in the proliferation of injustice. We must, in our dealings with such persons, communicate a vision of life that is grounded in truth; we must offer them, by our living of it, a set of values to which they will want to respond.

(In *Pacem in Terris*, Pope John XXIII wrote concerning the hateful and "couldn't care less"-ers: "The person who errs is always and above all a human being, and he retains in every case his dignity as a human person; and he must be always regarded and treated in accordance with that lofty dignity. Besides, in every human being, there is a need that is congenital to his nature and never becomes extinguished, compelling him to break through the web of error and open his mind to the knowledge of truth. And God will never fail to act on his interior being, with the result that a person, who at a given moment in his life lacks the clarity of faith or even adheres to erroneous doctrines, can at a future date learn and believe the truth.")

Opportunities to face the "ambivalences" Mr. Clark mentions might be found in organizations—a Catholic Interracial Council, for example—established to promote justice and harmony

among men. As well as working to carry out the aims and programs of such organizations, an individual meets therein members of other races and can, then, bring them together socially with his other friends—the most effective way, it seems to me, to foster racial understanding (that is, a Negro does not meet "white men" but a white man; a white man is not encountering "colored people" but a person who is colored).

Apropos of bringing members of different races together socially, I have in my files the story (clipped, I believe, from *Time*) of Mrs. MacDonald Denman, a San Francisco widow: For the past twenty-five years, Mrs. Denman "has invited Negroes and whites to meet together over dinner or drinks at her home. Mrs. Denman has nothing much more than that in mind, and some of her guests have indicted her assemblies as a superficial attack on the race problem. She accepts the charge. 'Of course they are,' she says.



"Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope."

"But we'll never have anything if we don't begin. There is no big overall effort that can bring the answer—it's a lot of little efforts by lots of people."

As well as bringing together socially members of different races, one can look for ways to "integrate" institutions with which he is involved, institutions which cause people to act, however inadvertently, in racist ways. As psychologists explain, by altering their behavior, people's attitudes are usually changed.

One example of institutional reform: Rather recently, I read of a group from the women's club of a large parish who undertook a study to find out why so few stores in the community hired Negro sales help. The women approached the stores' managers (many of whom replied that they had "never given any thought to the matter, pro or con"), who, in turn, sensing a desire, on the part of many of their customers, to see justice done, began an overhaul of hiring practices.

Of course, business and industry, although they have taken steps toward "equal opportunity" employment, still have far to go before that term is truly meaningful. Just as, for example, the Columbia Broadcasting System and the National Broadcasting Company have done, other businesses, whatever their size, should be encouraged to adopt the "page boy system" of preparing Negroes to fill positions of importance in the business community. That system takes its name from the Washington practice of hiring young people to serve in Congress and to learn thereby how our government works. A similar practice, if widely applied, would enable young Negroes to gain first-hand knowledge of the up-to-now white-controlled business and industrial worlds.

Of course, often the only thing an individual can do to effect changes in the policies of business and industry is to write to company officers and/or union officials. As management is thus apprised of consumers's thinking, regarding equality, either directly or through union communications, changes

in behavior will—here, too—result in changes of attitude. True, one's writing such a letter, or getting one off to a congressman to influence his thinking and voting on civil rights issues, may seem a humble, unspectacular way of serving the cause of equal rights. However, its importance is underscored by the previously-mentioned Mrs. Denman's philosophy: "a lot of little efforts by lots of people."

Like thoughts were expressed by the late, lamented Robert F. Kennedy in a talk before the young people of South Africa on their 1966 Day of Affirmation: "Few [of us] will have the greatness to bend history itself, but each of us can work to change a small portion



"Few will have the greatness to bend history itself, but each of us can work to change a small portion of events."

of events . . . It is from numberless diverse acts of courage and belief that human history is shaped. Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance."

Profiled by *HIS WORD*

SISTER MARY SAMUEL STEFFEN, O.S.F.



SISTER MARY SAMUEL
STEFFEN, O.S.F.

*This is the day
the Lord has
made; let us be
glad and rejoice
in it. The right
hand of the Lord
has struck with
power; the right
hand of the Lord
has exalted me.*

Psalm 117:29, 16

"This is the day the Lord has made . . ."

Every day wears that tag but some more significantly than others. Let's circle Easter, 1939, as unique. That was the day when a crowd of 75,000 justice-parched citizens — black and white — found refreshment in Marian Anderson's "Deep River of Song" as it flooded the mall of the Lincoln Memorial in our national capital. The now-famous contralto made history by using her gift to baptize the uplifted faces of her audience with a new spirit of brotherhood and democracy. Flood-gates of prejudice crashed and racial barriers rolled along with the tide as "tears in her heart and voice" poured out their message of hopeful acceptance.

"The right hand of the Lord has struck with power . . ."

The 1939 Easter gathering on Lincoln Mall was a demonstration at its best. Marian Anderson and her admirers unknowingly anticipated a 1963 address of the late Dr. Martin Luther King, Jr. When this great Negro leader accepted the Peace Medal of St. Francis, he said: "... Good Friday may occupy the throne for a day, but ultimately, it must give way to the triumphant

beat of the drums of Easter . . . With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood . . . This will be the day when the morning stars will sing together and the son of God will shout for joy."

Earlier in the same address, Dr. King referred to the prophet Amos, who in the injustices of his day cried out in words that grow more meaningful with time: "Let justice roll down like waters and righteousness like a mighty stream."

Thus far you have not questioned the relationship of Marian Anderson's "deep river of song" with Dr. King's "Easter drums" or the "rolling waters" of Amos. But more likely than not, you are wondering about the references to prejudice and injustice in the life of the famous Negro singer who is recognized today as one of America's favorite personalities.

"... the right hand of the Lord has exalted me."

Reopening old wounds is not particularly commendable. Here there is some justification, though, because the wrong which prompted the 1939 Easter demonstration has long since been rectified. It should even be profitable to examine the scar, since the healed wound succeeded in bringing much human goodness to the surface. We discover that in the healing process Marian Anderson emerged as a national symbol of "liberty and justice for all." The peaceful protest scored its main point by teaching a lesson of tolerance to the women who took pride in calling themselves "daughters" of men who had given their lives to build a free nation. We can be sure that the citizens responsible for the Lincoln Memorial concert felt rewarded in the outcome of the event.



Marian Anderson, world-famous contralto, is seen here receiving an honorary degree of Doctor of Laws from St. Mary's College, Notre Dame, Ind. She was honored in recognition of "her distinction as an artist and as a person."

While the Easter triumph was a day of recognition at a crucial period in Miss Anderson's career, the magic of her voice and personality had charmed crowned heads and music lovers throughout Europe during a concert tour arranged by her Italian teacher, Giuseppe Boghetti. When Toscanini heard America's "dark daughter" sing in Salzburg he told her: "A voice like yours is heard about once in a hundred years." The Finnish composer Sibelius wrote a song just for her and, as Miss Anderson was leaving his presence, he remarked: "My roof is too low for you."

In the light of appreciation shown by Europeans, it is hard to understand why the D.A.R. refused Miss Anderson permission to sing in Constitution Hall. This policy of discrimination based on color rather than on talent was quickly copied by other groups in our country.

"This is the day the Lord has made . . ."

Justice eventually prevailed. A peoples' committee arranged the Lincoln Memorial concert in protest of the D.A.R. rebuff, and in spite of Miss Anderson's aversion for any type of retaliation, she forced herself to cooper-

ate. On the appointed day she stood near the shrine of the Great Emancipator and demonstrated humbly through her gift song.

Secretary Ickes made reference to the historicity of the occasion: "There are those even in this great capital of our democratic republic who are either too timid or too indifferent to lift up the light that Jefferson and Lincoln carried aloft. Genius, like justice, is blind. For genius has touched with the tip of its wing this woman, who, if it had not been for the great mind of Jefferson, if it had not been for the great heart of Lincoln, would not be able to stand among us today as a free individual in a free land. Genius draws no color line."¹

Some years later when Marian Anderson received an invitation from the D.A.R. to give a concert for a U.S.O. drive in their beautiful building, the world knew that the Easter demonstration of 1939 has accomplished its purpose. Miss Anderson's "deep river of song" had reached the doors of Constitution Hall.

Perhaps no one described that triumph so vividly as did Mr. Kosti Vehanen, Miss Anderson's accompanist:

"If human beings in their narrow wisdom closed the doors of their small halls, then God in His great wisdom opened the door to His most beautiful cathedral, which was decorated that day as for a festival, with lovely green grass, cherry trees in blossom, the large pool mirroring the sky, and light clouds leisurely floating by, a soft wind caressing everyone — colored and white — every human being, rich and poor, the strong and the weak, the good and the bad sharing in the beauties so freely bestowed upon them that glorious Easter Sunday."²

Truly, that was a "day the Lord had made."

¹) Kosti Vehanen, *MARIAN ANDERSON — A Portrait*, (Whittlesey House and McGraw-Hill Book Co., Inc. New York, 1941), Pp. 243-244

²) *Ibid.*, p.246

Parental Love Acts

On Christmas day, 1968, 13-year-old Lanny Ashford came close to death because of a serious kidney ailment. His kidneys had been slowly deteriorating since he was aged four. He was the second son of Mr. and Mrs. Joseph M. Ashford of 932 North Rocheblave St., New Orleans, to be affected by the



Lanny Ashford

disease which is hereditary through males. They lost their first-born son, Lyle, at the age of 13, seven years ago. The only hope for Lanny, an eighth grade student at St. Ann's parochial school, New Orleans, was a kidney transplant.

Parental love drove Mr. and Mrs. Ashford to offer their son one of their own kidneys. While clinical tests were being made and blood samples from Lanny's parents were sent to California for analysis, an artificial kidney machine kept Lanny's hopes and dreams alive. The tests indicated that his father's blood matched more closely that of Lanny's, and Mr. Ashford underwent preliminary surgery. On January 27, 1969 his father, Joseph, 54 donated a kidney in a successful trans-

plant operation by a team of surgeons which included specialists in cardiology and other fields at Oschner Foundation Hospital, New Orleans, La.

The transplanted kidney began to function the first day after the surgery, according to Mrs. Ashford. Lanny was kept in isolation for several weeks following surgery but is now limited to a few visitors at home. Doctors continue to check him three times a week to be sure that the youth's body is accepting the new kidney. Mr. Ashford is presently confined to the home but continues to grow in strength.

In order to help pay the expenses involved (\$20,000 plus \$3,000 to \$4,000 that will be needed for the intensive care Lanny will be receiving for the next six months) Father F. A. Prinz, Assistant Pastor of St. Ann's Catholic Church, 2117 Ursuline Avenue, New Orleans, has started a Lanny Ashford Fund. The Ashfords' insurance policy and hospitalization took care of about 75 percent of the cost. Mr. Ashford had been holding two jobs—an insurance man in the day and a postal clerk at night!

Only faith and prayer sustained the Ashfords during the days prior to the transplant at which time Lanny suffered more than 15 convulsions. When Lanny recovers, he wants to be a priest. His elder brother, Barry, is a seminarian at Divine Word Seminary, Bay St. Louis, Miss. His only sister, Eileen, is a student at Loyola University of the South, New Orleans, La. Anyone interested in contributing to the Lanny Ashford Fund may send contributions to St. Ann's Rectory, 2117 Ursuline Ave., New Orleans, La. 70116.

BISHOP PERRY TO LEAD 1969 TOUR OF HOLY LAND

The Most Rev. Harold R. Perry, S.V.D., Auxiliary Bishop of New Orleans, will personally lead an interdenominational pilgrimage to the Holy Land during the summer of 1969.

Bishop Perry, a high-ranking Catholic clergyman in the United States, announced that the pilgrimage is open to all denominations. It will cover the highlights of shrines of interest and sacred to members of the three great religions — Judaism, Christianity and Mohammedanism.

The pilgrimage will leave New York on July 14. It begins in Athens with visits to its principal points of interest including Corinth.

A full week will then be spent in the Holy City, and special services for peace and world understanding will be held at various shrines in the Holy Land. Visits will include such points as Jerusalem, the Mount of Olives, the Praetorium of Pilate to Calvary and the Tomb of Christ, Jericho, the River Jordan, Bethlehem, and Galilee.

Following the tour to the Holy Land, the pilgrimage will visit



Istanbul where it is anticipated that His Holiness, the Patriarch of Istanbul will receive the group in a special audience. The group will then proceed to Rome for an anticipated audience with the Pope, thence continue for a two-day visit to Switzerland before returning to New York on August 4. The all-inclusive rate for the tour is \$998.

Details are available from:
Most Rev. Harold R. Perry,
S.V.D., D.D.
Archdiocese of New Orleans
7887 Walmsley Avenue
New Orleans, Louisiana
70125

DIVINE WORD **Messenger**

MAY - JUNE

1969



**BROTHER STILLFRIED NAMED
"TEACHER OF THE YEAR"**

"OLE SY" DIES

FATHER WENZKI NEEDS A TRACTOR

PROFILED BY HIS WORD

Father Wilson, S.V.D. Appointed Editor



Rev. George Wilson, S.V.D.

Very Rev. John W. Bowman, S.V.D., Provincial Superior of the Divine Word Southern Missions has appointed Rev. George Wilson, S.V.D., to the position of Editor of the Divine Word Messenger. He will take over from Rev. William J. Kelley, S.V.D., who has been Editor for the last two years. The changeover will enable Father Kelley to become full-time Vocation Director for the Southern Province.

Father Wilson is no stranger to Messenger readers since he has contributed articles to the magazine in past years. He also brings with himself a wealth of missionary experience, having worked in Africa for over 26 years.

Father Wilson was born in New York City in 1909. He entered Divine Word Seminary of St. Augustine's, Bay St. Louis, Mississippi in 1928. In 1933, Father Wilson entered Divine Word Novitiate, East Troy, Wisconsin. He returned to St. Augustine's in 1935 to begin his philosophical and theological studies for the priesthood. He was ordained by Bishop Richard O. Gerow, (retired) Bishop of Natchez-Jackson, Mississippi in 1941. He received his mission appointment and mission cross to Ghana, Africa, in the same year. He served in Africa until 1968 when he returned to the Southern Province where he served the people of New Orleans at St. Augustine's parish. We are positive Father Wilson will use his great missionary background and afford you, the reader, with sound writings.



ST. PAUL'S COMMUNITY CENTER
HAS BEEN DEDICATED. IT STILL
NEEDS EQUIPMENT. WOULD
YOU LIKE TO HELP?

Your 50¢, \$1, \$2, or \$5 will make
it possible to buy the following
items which Father Powell says are

ESSENTIAL and URGENT:
FOLDING TABLES and CHAIRS,
WRESTLING PADS, BASKETS,
BASKETBALLS and VARIOUS
SPORTS EQUIPMENT.

Send your HELP directly to:
Rev. Elmer S. Powell, S.V.D.
St. Paul the Apostle Church
3912 Capitol Drive
Baton Rouge, Louisiana 70802

DIVINE WORD MESSENGER

MAY-JUNE, 1969 VOL. 46, NO. 3

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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Photo Credits: "Teacher of the Year": Southwest Louisiana Register. Others, Staff or Contributed.	
COVER: Rev. Conrad Wenzki, S.V.D., Pastor of St. Martin DePorres, Scott, La., "has wagon, needs horse." See story on page 45.	

Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published bi-monthly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520. Subscription rates: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; 4 yrs.—\$7; 5 yrs.—\$8.

Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER,
BAY SAINT LOUIS, MISSISSIPPI 39520

Brother Stillfried, S.V.D., Named Teacher Of The Year



Brother Stillfried, S.V.D., "Teacher of the Year" and Bishop Maurice Schexnayder of Lafayette inspect plaque.

The Second annual "Teacher of the Year" award to the outstanding classroom teacher in a Catholic school of the Diocese of Lafayette was presented recently to Brother Stillfried Wahl, S.V.D., instructor at Holy Rosary Institute, Lafayette, La. He was cited for his 25 years of service and example as a teacher. The citation was presented by Msgr. Richard Mouton, diocesan superintendent of schools. In his remarks Msgr. Mouton stated "for a quarter of a century he has unstintingly given of himself not simply in teaching to build, but in building itself. To his credit go such buildings on this

famous school's campus as a residence hall, the gym, library and Brother Stillfried's own bailiwick, the shop area.

"And even more than physical buildings this hard working religious has spent many hours building, with the grace of God, the spiritual characters of countless boys who have called Holy Rosary their home, both during the day and during the night. He has done this as much by his words as by his example, called as he is by his principal, 'a living example of St. Joseph the Workman.'



Brother Stillfried and one of his student winners, John T. Laxey.

"His singular ability as a teacher has been demonstrated time and again in the highest achievement gained by his students at state rallies in mechanical drawing, drafting, and all the crafts. Though singular in his accomplishments this instructor is not singular in his efforts. His spirit of cooperation with other teachers, with parents, and school personnel is outstanding.

"He is especially esteemed by his principal of eleven years who says of this colleague, 'to me he is a friend, a brother, and a great all around person.'

"From a long, hard bench, long hours and little public acclaim comes the diocese's teacher of the year, for his long and generous service to this diocese, for his shining example of patience and sympathy, for his expertise in matter and spirit, we are happy and proud to name Brother Stillfried the 1969 Teacher of the Year."

A native of Germany, Brother Stillfried entered the Society of the Divine Word in 1929 in Durisburg. After his novitiate training he was placed in charge of Brother candidates for six years. When he requested from his superiors a mission assignment, preferably to New Guinea, he was sent instead to St. Augustine's Seminary, Bay St. Louis, Miss.

Beginning in 1944 he spent various periods of time at Holy Rosary Institute, Lafayette, La., a secondary school for Negroes, specially characterized by its Industrial Arts training and since its establishment in 1913 the only Catholic boarding school for Negro girls. In 1947 he returned to Holy Rosary for another assignment, which was to last only six weeks. But he has remained at the school since that time. His record of accomplishments include construction of the boys' dormitory, 1947; trade shop, 1949; gymnasium, 1950; second boys' dormitory and Assumption Hall (a high school building with nine classrooms), 1951; new library, 1956. Except for the 1953 and 1956 buildings, the construction crew included Brother Stillfried, one hired man, and Holy Rosary students. He also rebuilt all the altars in the school chapel.

His specialties are drafting and architectural drawing. Since entering LIALO competition, Brother Stillfried's students have earned the first place Industrial Arts trophy every year since 1955. Holy Rosary boys recently were presented the 1969 trophy.

Brother visited his native land in 1947 and again in 1968. He celebrated his silver jubilee of religious profession in 1956.



Brother Stillfried in action in the classroom.

"OLE SY" DIES



Sy signs autograph for admirers at the dedication of the gym.

Simon "Ole Sy" Rosenthal, former Boston Red Sox outfielder, for whom the gymnasium at Divine Word Seminary, Bay St. Louis, Mississippi was named and dedicated, died on Monday, May 7, at the Veterans' Hospital, West Roxbury, Massachusetts, where he had been a patient for many years. He had been confined to a wheelchair as the result of an accident in World War II.

Two years ago the Catholic priests of Divine Word Seminary, Bay St. Louis, Mississippi dedicated the gym to Sy, who was able to be present together with a few devoted friends from the East. Sy, of the Jewish Faith, combined efforts with Rev. Charles D. Burns, S.V.D., a black Catholic priest of the Society of the Divine Word, to raise \$55,000 of \$120,000 needed to complete the building. He himself contributed more than \$5,000 and helped to raise another \$10,000. For this purpose he enlisted the help of many major league stars.

Today the Sy Rosenthal Gym is one of the finest multi-purpose buildings

in Bay St. Louis. It stands out as a significant memorial to Sy and for what he stood for. It hosts seminars, community events, workshops, tournaments etc. for everyone regardless of race, color, creed, or national origin.

Tribute to "Ole" Sy

From Father Charles Burns, S.V.D.

My dear friends:

Weighing heavily upon me is a profound sense of wonderment; a need to reflect; to grasp; to frame a complete picture; to tie loose ends; to see with the Divine eye; to fully understand, who am I, and what possibly could God want of me that I was privileged to share in the joys, the sorrows, the strength, the weaknesses, the contagious faith and love of "Ole" Sy Rosenthal.

To know Sy has been to know *people*. To know Sy has been to be blinded to the accidents of national or ethnic origin; to know Sy has been to be blinded to the accidents of color and creed. To know Sy has been to say "I am Somebody, and I will grow in faith and love to the extent that I foster self-pride in the man who has not realized



One of the finest multi-purpose buildings in Bay St. Louis.



Sy and Red Sox star George Scott of Greenville, Mississippi at Fenway Park, Boston. Many major league stars helped to build the Sy Rosenthal Gym.

his personal worth as a man, to the extent that I share my material possessions with the man who has little.

February 5th, 1967, marked symbolically the climax of my friendship with "Ole" Sy and Jimmie Sullivan who had introduced us. Both men have loved me with a father's love. On February 5th in Bay Saint Louis, Miss., we dedicated in Sy's honor and in memory of his son, Buddy, the Sy Rosenthal Memorial Gym.

Relatives and friends who accompanied Sy to Bay Saint Louis were caught up in his unrestrained pride and joy on this occasion.

What Sy and his entourage didn't realize is that to my community of St. Augustine's in Bay Saint Louis, they gave infinitely more to us than the beautiful Sy Rosenthal Gymnasium. For months in our Mississippi Community the spirit of the Sy Rosenthal entourage was discussed and assimilated, a spirit of genuine acceptance of the individual for his personal worth—a spirit that echoed Sy, "Brotherhood is more than a timely rhetoric; Brotherhood is daily dying to self for love of others, and must be grounded in trust."

After a separation of two years, I meet the Sullivans again, Nettie, Eva,

Bill, Wally, Al and Louise, Len and Zena—many others closely related to Sy.

Seeing the embodiment of Sy's spirit in his loved ones, it is difficult for me to associate Sy's bodily death with a finality that declares Sy is gone. Sy lives on in those he loved most, trusted and shared his whole being.

Sy lives on as long as we free men are restless until all men are free.

Sy lives on as long as we who have are willing to share with the have-nots.

Sy lives on as long as we think of rebuilding America in terms of uplifting people.

Sy lives on as long as men of self and ethnic pride try to understand the desperate efforts of men seeking self-identity, ethnic pride.

Sy lives on as long as believers can sincerely say to believers and non-believers, "Keep well and Keep the Faith" — if not faith in a religious creed — than keep faith in man's concern for his fellow man!

Delivered at

Temple B'nai Moshe
Brighton, Massachusetts
April 11, 1969



Bishop Joseph Brunini of Natchez-Jackson erected Crucifix at the Dedication Ceremony as Rev. Charles Burns, S.V.D., and Sy watch.

OUR FOREIGN MISSIONARIES...

Head of Ghana C.Y.O. Visits Southern Missions



Rev. John Coady, S.V.D., Missionary to Ghana, West Africa.

Rev. John Coady, S.V.D., a Divine Word Missionary in Ghana, West Africa, returned to the United States on home leave in April. Serving as Assistant Pastor at Holy Spirit Cathedral in Accra, the capital city of Ghana, Father Coady is national chaplain of the Ghanaian C.Y.O.

Through the efforts of the Catholic Church with the cooperation of the businessmen in Accra, a C.Y.O. sports stadium was completed last year. The stadium has all modern facilities in-

cluding floodlights. According to Father Coady, the stadium is located in the middle of the city, which fortunately makes it fairly accessible to most of the people living in Accra. It is now in constant use, during the day for various athletic programs, and for educational and religious programs in the afternoon and evening, he indicated. Father Coady has served at Holy Spirit Cathedral for the past four years, ministering to some 3,000 Catholics in the parish. Holy Spirit Cathedral is the largest of seven parish churches in the Accra Diocese. Under the jurisdiction of Bishop Joseph Bowers, S.V.D., an alumnus of St. Augustine's Seminary, the Accra Diocese has 104,095 Catholics.

On his first home leave since he was missioned to Ghana in 1964, Father Coady has been visiting with friends and confreres in the New Orleans area and his family in Bancroft, Iowa. Prior to his ordination in 1959, he studied philosophy and theology at Divine Word Seminary of St. Augustine's, Bay St. Louis, Mississippi.

After obtaining his Master's Degree in Sociology at Catholic University, Washington, D.C., he returned to the Bay St. Louis Seminary where he taught in the minor seminary and served as seminary treasurer until missioned to Ghana in 1964. While stationed at Bay St. Louis, he assisted in various New Orleans parishes on weekends.

Father Geers Elected to National Council of Churches Post

Father Edwin W. Geers, S.V.D., has been elected to the staff of the National Council of Churches as assistant director and agriculturalist of its committee on agricultural missions, Division of Overseas Ministries.

Father Geers comes to NCC from India, where he had been agricultural project director for the Diocese of Indore, since 1965, where he planned, coordinated and supervised agricultural development projects. He also worked with Catholic Relief Services and its affiliated agencies in Germany and Holland; he directed the Sat Prachar Press in printing religious and commercial publications; and directed an apprenticeship training program there.

In his new position Father Geers will help administer a program of technical training and consultation for agricultural missionaries and their sponsoring agencies, both Catholic and Protestant. Further, he will aid the agencies in the selection, orientation, and training of their agricultural missionaries, and provide current agricultural information for them; and he will help them evaluate their field programs in some fifty developing nations, and provide catalogues of technical information centers for easier access to missionaries wherever they are.

In addition to his work at NCC, Father Geers will serve as part-time technical assistant to the Holy See observers at the United Nations' Food and Agricultural Organization in Rome. This will involve him in the work of the FAO, bringing to the UN agency's attention the efforts of missionaries in agriculture.

An alumnus of Divine Word Seminary of St. Augustine's, Bay St. Louis, Mississippi, Father Geers is the fourth member of the Roman Catholic Church to be elected to the Council Executive staff. He graduated from Divine Word

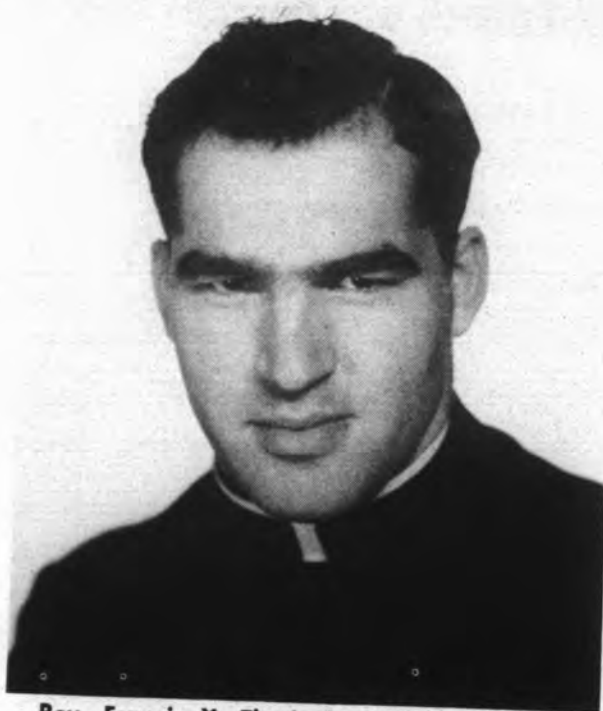


Rev. Edwin W. Geers, S.V.D.

Seminary with a B.A. degree in Philosophy. He studied agriculture at the University of Southwest Louisiana in Lafayette, La., and did graduate study in industrial and technical arts at the University of Northeast Iowa. He has also taken special courses in horticulture and agricultural engineering. Before he was assigned to India Father Geers was Chaplain at the Catholic Student Center at USL and director of the business office of Divine Word College, Epworth, Iowa.

The Society of the Divine Word and Maryknoll are the first two Catholic Mission Societies to be associated with the Protestant Agricultural Missions, Inc., of New York. Organized by the National Council of Churches, Agricultural Missions is mainly a group of specialists who dedicate themselves to agricultural development and research in underdeveloped countries. Member organizations can utilize the various services provided by the corporation, which include publications, formation courses, conferences and seminars, research and consultive services.

ALONG THE DIVINE WORD



Rev. Francis X. Theriault, S.V.D., Assistant Provincial

SOUTHERN PROVINCE

Appointments. Very Rev. John Munsinsky, Superior General of the Society of the Divine Word and his General Chapter appointed Rev. Francis X. Theriault, S.V.D., pastor of St. Augustine's parish, New Orleans, Assistant Provincial to Very Rev. John W. Bowman, S.V.D., Provincial Superior of the Divine Word Southern Missions.

Bishop Joseph Brunini appointed Rev. Malcolm O'Leary, S.V.D., Administrator of St. Francis Mission, Yazoo City, Mississippi as Assistant Vocation Director and Assistant Director for Social Justice and Peace for the Diocese of Natchez-Jackson.

Rev. William Oliver, S.V.D., Director of Holy Rosary Institute, Lafayette, La. was appointed by Bishop Maurice Schexnayder to a position on the Lafayette Diocesan School Board.

Father Philip von Engelen, of Holland, was transferred on January 24 from the Manila Province of the Philippines to our Southern Province for special work in the Diocese of El Paso, Texas.

Father Patrick Lee, of Ireland, assigned to the Southern Province, is

now in residence at Divine Word Seminary, Bay St. Louis, and will soon receive his appointment. He was assigned to the Province nearly a year ago but was caught up by the new immigration law requirements.



Rev. Malcolm O'Leary, S.V.D., Assistant Director for Social Justice and Peace, Assistant Vocation Director for Diocese of Natchez-Jackson.

Jubilee. Rev. Stanley Gootee, S.V.D., from Loogootee, Indiana and pastor of Our Lady of Perpetual Help Church, Belle Chasse, La., and Rev. Albin Trubowski, S.V.D., of Salem, Mass. and pastor of St. Peter's Church, Pine



Rev. William Oliver, S.V.D., School Board Member

The MESSENGER asks prayers and aid for U.S. Southern Missions

VINEWORD MISSION TRAIL



Rev. Patrick Lee, S.V.D.

Bluff, Ark., joined by seven other classmates, celebrated their 25th year to the priesthood May 15 in the Divine Word Seminary chapel, Techny, Illinois. Rev. Francis Kamp, S.V.D., Central Mission Procurator for the Society of the Divine Word in the U.S., gave the homily at the jubilee Mass. Another classmate, the most Rev. Harold R. Perry, S.V.D., auxiliary Bishop of New Orleans and the only black Catholic bishop in the U.S., celebrated his 25th anniversary in January of this year. Very Rev. John Musinsky, S.V.D., Superior General of the Society, enroute to his headquarters in Rome from a tour of Divine Word Missions in New Guinea, was present for the anniversary celebration.

Mission crosses. Father Musinsky later presented mission crosses, symbols for guidance in apostolic work and protection and inspiration in mission endeavors, to the 13 members of the S.V.D. ordination class of 1969, which includes six Americans, two of whom are assigned to the Southern Province of St. Augustine to begin their mission work. They are Rev. Michael Fritzen, S.V.D., St. Ferdinand's parish, Chicago, Ill. and Rev. Clifton Labbe, S.V.D., St. Paul's parish, Lafayette, La.

Five of the foreign exchange students of the class of 1969 received part of their training at Divine Word Seminary, Bay St. Louis, Miss. Father George Rossmann, S.V.D., of Germany, was ordained in January at Divine Word Seminary, Bay St. Louis, Miss. The other four Irish seminarians returned to their homeland for ordination on June 1 at Divine Word Seminary, Donamon Castle, County Roscommon. They are Rev. Shane Fitzgerald, S.V.D., Rev. Patrick O'Regan, S.V.D., Rev. Michael Murphy, S.V.D., and Rev. Brendan Moran, S.V.D.

Our bishops. The Most Rev. Carlos Lewis, auxiliary Bishop of Panama, recently visited Divine Word Seminary, Bay St. Louis, Miss., his alma mater. He celebrated a Mass at Holy Rosary, Galveston, Texas and preached on "Reading the Signs of Times," which dealt with Student Unrest. He exulted, "all communities at large should be aware that one of the greatest needs today is to try and understand the young people . . . We can give a combination of spiritual and moral help to the young people."

The Most Rev. Harold R. Perry, S.V.D., auxiliary Bishop of New Or-



The three Jubilarians, left to right: Rev. Albin Trublowksi, S.V.D., Bishop Harold Perry, S.V.D., D.D., and Rev Stanley Gootee, S.V.D.



Rev. Jerome LeDoux, S.V.D., J.C.D.

leans and also an alumnus of Divine Word Seminary, delivered the Baccalaureate Address at St. Michael's College, Winooski, Vt., Sunday, June 8 in the Chapel of St. Michael the Archangel. On May 1, Bishop Perry was honored with a public civic reception in his home town of Lake Charles, La., on the occasion of his Silver Jubilee as a priest.

Sy Rosenthal Gym, Divine Word Seminary, Bay St. Louis, Miss. The Hancock County flower show was held in the Sy Rosenthal Gym. Varieties of beautiful floral arrangements decked the Gym as countless visitors admired the array.

In April the Scouts Court of Honor was held at the Sy Rosenthal Gym when Larry Buehler received the Eagle Scout award and many members of Larry's troop 208, sponsored by the American Legion, with Watson Johns as Scoutmaster, received other awards.

St. Rose de Lima School, local parish, presented a variety program in the Gym in May. The school's graduation also took place in the gymnasium.

The last of seven workshops for Altar Boys, held in the Gym, was conducted by Rev. William J. Kelley, S.V.D., Vocation Director. In all, over

200 boys coming from the States of Mississippi and Louisiana attended.

Father LeDoux writes for CLARION HERALD. A new column began on June 5, in the CLARION HERALD, the Archdiocesan paper of New Orleans. It is by the Rev. Jerome LeDoux, S.V.D., who has a doctorate in Church law and a master's degree in sacred theology from the Gregorian university in Rome.

Father LeDoux teaches moral theology and Church law in Divine Word major Seminary, Bay St. Louis, Miss. Active in community affairs also, he has first-hand knowledge of a wide range of events. Father is especially conversant with conditions and needs of the South.

Fr. LeDoux's column is entitled "What's Your Bag."

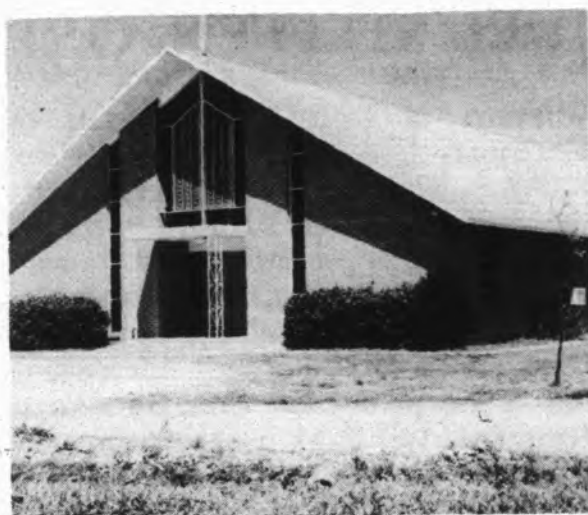
A native of Lake Charles, La., the 39-year-old Divine Word Missionary studied in the local parochial school, Sacred Heart and in Divine Word seminaries in Bay St. Louis, Techny, Ill., and Epworth, Iowa. Ordained a priest May 11, 1957, he was sent to Rome for graduate work the same year and has been teaching at the Bay St. Louis Seminary since 1961.

In The Next Issue . . .

SPECIAL EDITION OF DIVINE WORD MESSENGER

The next issue of the Divine Word Messenger will consist of the new Negro Priests and the results of a national survey made by the Messenger on the number of black seminarians attending seminaries across the United States. As this issue goes to press we have received nearly 85% return on the survey of both diocesan and religious seminaries. It is hoped that an even greater return will have been made when the July-August issue goes to press.

Father Wenzki Needs a Tractor



Father Conrad Wenzki, S.V.D., Pastor of St. Martin De Porres Parish, Scott, Louisiana after receiving his appointment to the parish began a renovation program of the facilities. Any casual visitor would easily see the vast improvements made in such a relatively short period of time. Father Wenzki pointed out to the Editor on a recent trip that he has a tremendous amount of grounds to keep up. Despite his continued effort to maintain the grounds the task is becoming "the straw that will break the camel's back."

Father Wenzki, a hard working priest of modest means, would like to be able to obtain a "horse" (a tractor) to pull the "plough" (a grass cutter



which the parish already has on hand). We are confident that one or the other reader will be able to help this zealous missionary in getting the tractor. You may write Father Wenzki at:

St. Martin DePorres Rectory
P. O. BOX 306
Scott, La. 70583



Profiled by *HIS WORD*

By SISTER MARY SAMUEL STEFFEN, O.S.F.



SISTER MARY SAMUEL
STEFFEN, O.S.F.

The earth is the Lord's and its fullness, the world and they that dwell therein. For He has founded it upon the seas, and has made it form the waters. Who can go up to the mountain of the Lord or who shall stand in His Holy Place?
—Psalm 23: 1-3

"The earth is the Lord's and its fullness . . ."

Let's assume that Milton's observation "Apt words have power" explains why daring adventurers frequently quote Scripture to describe awesome experiences. Natural mysteries compel the thinking man to consider Nature's Designer.

At times we may deviate slightly from the introductory text, but thematically speaking, our compass will point to Psalm 23. Biblical scholars are quite agreed that this prayer was written for use as a processional hymn when the Ark of the Covenant was returned to Mount Zion. The Israelites needed "apt words" to express their joy when God chose to dwell in their midst.

God's People today also experience occasions when they need meaningful words. Quite recently the ears of the world heard an Old Testament-flavored Christmas greeting sent from outer space. The eyes of the world now find the first words of this greeting on the new Apollo 8 commemorative stamp: "In the beginning God . . ." That message orbits because Astronauts Frank Borman, James Lovell, and William Anders found it most appropriate to quote as they looked out the

windows of their lunar module on Christmas Eve, 1968.

When Col. Borman described the moon flight to Pope Paul VI, the latter voiced his appreciation by praying Psalm 8: "O Lord, O Lord, how majestic is thy name in all the earth . . ." Possibly the Holy Father's reference to our home planet led Col. Borman to remark: "As I think back, the most indelible image that remains in my mind is the wonderful view of the earth. Natural boundaries and artificial barriers that separate countries were invisible. I realized that one of the true realities of humanity exists beyond one hundred miles from this earth. We are all neighbors."

"Who can go up to the mountain of the Lord . . .?"

Neighbors, of course. Father Alden J. Stevenson, S.J., pinpoints this "true reality of humanity" in a lengthy poem where these three lines appear:

"Ascent is only safe when man
is roped to man

Sharing frail strength, in total
need

Of one another, brotherhood."

Brotherhood, or neighborliness, is the key which unlocked the Arctic wilds and revealed the North Pole. For more than twenty years Admiral Robert E. Peary had risked life and limb searching for that microscopic spot from which all directions point South. With the exception of his very first expedition Peary was figuratively "roped" to Matthew A. Henson, an American black man who identified so perfectly with the Eskimo people that they considered him a long "lost brother." This kinship was a tremendous asset to Peary. In fact, he chose Henson as *the* American to accompany him on the final dash which laid claim to the prize. Henson, in turn, selected four Eskimo companions on whom he could depend.

The eyes of the world did not see nor did its ears hear when the black American asked his party to pause at 86° 38' North and listen as he prayed Psalm 23. His second selection was from Matthew: 5—Christ's famous Sermon on the Mount.

History has duly recorded Admiral Robert E. Peary's discovery of the North Pole on April 6, 1909. Until recent years, however, not much credit was given to Matthew A. Henson as co-discoverer. When Lowell Thomas expressed regret about this lack of appreciation, Henson calmly explained: "History will take care of that. God will see to it, and God has plenty of helpers."

Matthew Henson's unassuming remark might stimulate a research project among "God's helpers." Here are a few choice references:

- 1) Pauline K. Angell, *To the Top of the World* (Rand McNally and Company, Chicago; New York; San Francisco, 1964)
- 2) Floyd Miller, *AHDOOLO!* (E. P. Dutton and Company, Inc., New York, 1947)
- 3) Bradley Robinson, *Dark Companion* (McBride, New York, 1967)

These biographies honor Matthew Henson who, though dead, still contributes to the glory of his people through the glory of the printed word. Indeed Peary had chosen and recognized this dark-skinned companion "because of his adaptability and fitness for the work and on account of his loyalty." It is exciting to read how Peary and his fellow-explorers marked their discovery by planting the American Flag, several fraternity symbols, and Henson's Bible. The anniversary of this ceremonial was commemorated exactly sixty years later to the day and hour (April 6, 1969) when the nuclear submarine *Whale* surfaced long enough to allow its crew and skipper, Commander W. M. Wolff, Jr., to raise a new U.S. Flag over the North Pole.

"Who can go up to the mountain of the Lord or who shall stand in His holy place?"

Man is born to climb because he has no lasting home on this planet. Regardless of whether we consider the Old Testament procession to Jerusalem, the 1909 North Pole discovery, the 1968 moon flight, or the *Whale's* 1969 visit, we are awed at man's pilgrim nature. Each adventure projects something of a homing impulse, and as columnist Eric Hoffer says, "Any time we try the untried, turn a dream into reality, overcome insurmountable obstacles, we are in some manner sharing God's style."

Words like that are enough to make us want to rise and sing: *What Color Is God's Skin?* And indeed Matthew Henson never forgot his people when he helped Admiral Peary conquer the Arctic. Even though Peary took the credit for the 1909 discovery, "God's helpers" have helped history tell the story of Henson's role as co-discoverer. Another gifted writer, Rebecca Chalmers Barton, in *Witnesses for Freedom* (Harper and Brothers, New York; London, 1948) capsulized Henson's contribution in these stirring phrases:

"... Another world's accomplishment was done and finished, and as in the past, from the beginning of history, wherever the world's work was done by a white man, he had been accompanied by a colored man. From the building of the pyramids and the journey to the Cross, to the discovery of the new world and the discovery of the North Pole, the Negro has been the faithful and constant companion of the Caucasian."

Mountain climbing is a truly Christian sport when it dons the gear of brotherhood.

Thanks to all our readers who responded to help Lanny Ashford. He is well on the road to complete recovery and is active once again. May God bless you for your concern.

BISHOP PERRY TO LEAD 1969 TOUR OF HOLY LAND

The Most Rev. Harold R. Perry, S.V.D., Auxiliary Bishop of New Orleans, will personally lead an interdenominational pilgrimage to the Holy Land during the summer of 1969.

Bishop Perry, a high-ranking Catholic clergyman in the United States, announced that the pilgrimage is open to all denominations. It will cover the highlights of shrines of interest and sacred to members of the three great religions — Judaism, Christianity and Mohammedanism.

The pilgrimage will leave New York on July 14. It begins in Athens with visits to its principal points of interest including Corinth.

A full week will then be spent in the Holy City, and special services for peace and world understanding will be held at various shrines in the Holy Land. Visits will include such points as Jerusalem, the Mount of Olives, the Praetorium of Pilate to Calvary and the Tomb of Christ, Jericho, the River Jordan, Bethlehem, and Galilee.

Following the tour to the Holy Land, the pilgrimage will visit



Istanbul where it is anticipated that His Holiness, the Patriarch of Istanbul will receive the group in a special audience. The group will then proceed to Rome for an anticipated audience with the Pope, thence continue for a two-day visit to Switzerland before returning to New York on August 4. The all-inclusive rate for the tour is \$998.

Details are available from:
Most Rev. Harold R. Perry,
S.V.D., D.D.
Archdiocese of New Orleans
7887 Walmsley Avenue
New Orleans, Louisiana
70125